

Parson, and this was now the
fifth time he had taken the
long journey since I had been
appointed, and I never would go.
And indeed it is a long and tedious
journey! It was Arch. Ward who
told Mr Parks to send the men
down, they did not come with-
out being sent for. Under such
circumstances it would have been
more than human to refuse to
go with the poor old man.

The men worked day and night
to reach Quimutta, and bring me
back again with all haste.
I meant to stay three days, but
the people came in daily in
such numbers, from all
quarters that I was obliged to
remain ten days, and yet
I returned here in less than
four weeks. I visited twelve
places, baptised one hundred and

Warraputeh
Feb. 14th 94

The Pil. Rev.

The Lord Bishop of Guiana D.D.
My Lord Bishop.

I received

Your Lordships letter of Jan 29th
yesterday. I regret very much
that you have taken such a
view of my mission to the
Savannah Indian. I thought
that you at least, would take
an interest in my missionary
enterprise, and give me a word
of encouragement. When I mentioned
the matter to you in town, you did
not tell me not to go, you said
it would hardly do to leave
Warraputeh without anyone
to look after things. When I got
back here the Capt. came to me
in great distress. He was told
by Mr Parks to come down for the

to my heart: Had I the means
it would be started at once. I
have some property, but even if
I got sale for it, it would not
amount to much. I have experienced
kindness of your hands, yet I am
convinced that you do not care to
have me in your diocese. If my
health go on failing as of late, I
do not think I shall be an eye son
to you or any one very long. My
trip tempted me, but the fever
returned today. Any worry is
sufficient to bring it back again.
I hope however that God may grant
me strength yet to have a duly
organized mission for those
despised and neglected ones.
I shall still be at Cumpana in
case you do come. I am

Yr. Lordships
Obedient ser.
J. W. B. Wood

one hundred and forty children.
at Diemetta. The head place in
the Macusi Country. They have
built a large Church which will
accommodate about a thousand,
a nice schoolhouse to hold about
200, a school master's house
and a building 42 x 6 ft is now
in course of erection for the
parson. The Capt has purchased
a horse three cows & some
pigs from the Brazilians for
the Clergyman. At another
station "Moroshe" they have
the necessary buildings also.
If you care to have a report on
my visit I will send one down.
Your letter is worded strongly.
Whatever punishment you deem
necessary, I shall bear bravely
knowing I suffer for a good
cause. To see a mission established
on the Saonauah, is a wish dear

frequently. The first place of any importance is Anai. I visited this alone. It is sparsely populated. The water supply is bad, and the people regard Quimatta as their proper home.

On the 16th day after leaving Waraputa we arrived at Quimatta. This is the largest Indian settlement on the Savannas. It is a picturesque spot - wide expanse of level ground covered with beautiful green grass; on whatever side you look, there are lovely hills to feast the eyes upon.

There is a large population of strong healthy Maasai with an excellent chief whose influence is felt and acknowledged throughout the whole Maasai tribe. A large church, school

recommends
Euphrosyne

Boat 'Waraputa'

Nov. 9th 1894

The Right Revd

The Lord Bishop of Guinea B.D.

My Lord Bishop

In accordance with your request, I have visited the Savannas and have found out as far as possible the facilities for establishing a mission.

There is still much ground unexplored, but as our supplies gave out completely I decided to return to Waraputa. Mr. Duck & party supplied us for a little while yet I did not care to draw on him for our supply.

The journey up was longer than I anticipated, owing chiefly to the illness of Mr. Bringle which caused us to

(3)

A school house, Catholic house
and a fine building for a parson-
age ~~is~~ ^{is} almost completed and
two cows form the church's
possession. The people are very
earnest and are willing to do
as much as they can for their
priest. During our stay we were
flooded with vegetables, fish and
duck. A Harmonium which
I took and told the people they
would have to pay for, was
promptly brought & paid for
at once in Wamunock's

From its central position
Quimetta is the place for a
mission. But it is void of
most of the essentials ^{required}
of a station. - (1) Water supply
bad (2) Timber and leaves for
building purposes (3) Supply
of game deficient

(4)
(8) It is three miles or more from
the Nepean river.

The Indians have settled here
in such numbers, no doubt
because the captain or chief of
the Savamakas is here and
also as all the traders & Indians tell
me, it is free from the biting
flies & Mosquitoes than any
other settlement on the Savan.

At this place in January I baptised
140 infants and this time it
total 218. Mr Grant also
baptised a large number some
years ago.

The next place I visited was
Wamunshi, it is about due north
from Quimetta. To get to it
it is necessary to travel by land
The journey is two days over a
very rugged path, full of high hills
and across swamps. A very
populous settlement but

with one of the Quilets party I returned to Quimetta spent Sunday and on the Monday I started off for Lippyari or Pirara. After four hours steady walk I reached the village. It is very thinly populated, but has every facility for a good mission station. It is situated on an elevation of about 50 ft above sea level. Is only ten minutes from the Pirara landing (Mr Gouds old station). The water supply is good; very good ground for cultivation; game and fish abound; leavis and timber on the spot. I mention these things over and over again, because Quilets will never stay for any length of time at a place where they cannot sit fish & meat and

but apparently new built up through the influence of Mr J. Parks, the present Catechist at Waraputa. The village is situated in a valley between two ranges of mountains; the water all that can be desired. Timber plentiful and vegetables are also very plentiful. Against this, leavis are scarce, game also and fish cannot be got except from Quimetta as the people are six days off from the river. During the wet season life here told is unbearable on account of mosquitos and flies. There are no villages near Waruski and the priest would be obliged to confine himself to Waruski alone.

Leaving Mr Principle at Waruski

timber and leaves for building their houses. These things are essential to any station. In this district the Outians are numerous. Villages are not far from each other.

The pasturage is good so that cows and horses can be kept without any trouble. The roads such as they are, are level, thus enabling the priest to ride all over the district, thereby saving expenses and unnecessary labour. The boat can land the missionary's supplies almost at his door. The chief has promised to leave Iumetta and live at Uppycarri if the missionary is living there. By fixing a station here matters can be greatly simplified.

With a little method the priest in charge can live at a very small cost. In the case of a single man I cannot see how living can be expensive. But it seems to me that missionaries expect to work in a land flowing with milk and honey.

After a time at Uppycarri, a man can have almost all he requires on the spot. I do not see myself why there should be any difficulty in establishing a mission once on the Savanah.

There are two routes.

The shorter route is via the Sippiruni. By travelling three days up the Essequibo from Waraputa, and then entering Sippiruni and travelling by

Sippuruni for five days, and
 then branch off into the ~~the~~
 Takutoo journeying up that with
 great difficulty for two days
 and then over land for two
 days at last you arrive at
 Warishi. This you will
 have to do when the water
 is very high, which is not
 at all desirable. The strain
 on the men is great, at night
 no dry ground can be found
 consequently the men get ill
 and perhaps die, ~~and~~ ^{and} the
 general discomfort is intense
 as I know from three years
 bitter experience. And if you
 do not send your boat away
 at once, you cannot get out of
 the ~~the~~ Takutoo on account of
 the fallen trees for another
 year. Then from Takutoo

to Uppycarri, it is necessary
 to carry your goods over land
 for six days. Although I
 think the Indians ought to
 give free labour, I do not
 think we ought to be cruel
 to them and treat them as
 though they were beasts of
 burden. Most white and
 black people seem to think
 the Indian is quite void of
 all feeling.

The general route is up the
 Iserequet and Phipumuni.
 From Waraputa to Uppycarri
 will take on an average 14
 days, and your things at
 your very door and the journey
 is complete.

I think myself that if it
 were possible to get two young
 men from England-College

(11)

College Chums if possible
Send them at once to the
Savannah before the river
flood enters their system
After a time allow them to work
on their own lines, then we
might expect soon to see a
flourishing mission.

Unless the missionary
spend all or most of his
time on the Savannah I
do not think we can look
for any good results.

If this cannot be done, then
place two reliable Catechists
one at Uppycarri, the other
at Warushi, and let the
priest from Waraputa visit
the stations two or three
times a year. I think we
can expect some help from
the Indians but not much.

12.

I do not know what Mr Pringle
has written, but I hope our
statements will agree.

I may mention here, that
Mr Pringle is now in good
health and has recovered
his spirits. I think he will
work for a few years in the
mission field in fact he
has told me so.

I baptised at Quimetta 214
infants and 45 at Warushi
and Mr Pringle 54 making
a total of 346.

We are now writing on your
orderslip for orders. I think
myself Mr Park can do
more good at Uppycarri or
Warushi than here at
Waraputa.

Wherever we fix a station the
Indians will soon congregate

And if the station has the necessary requirements such as I have mentioned above I do not think the day will ever come when it will be necessary to abandon the mission. I have not proposed any elaborate scheme here but I have produced facts I will suggest however that we confine ourselves to one place at a time.

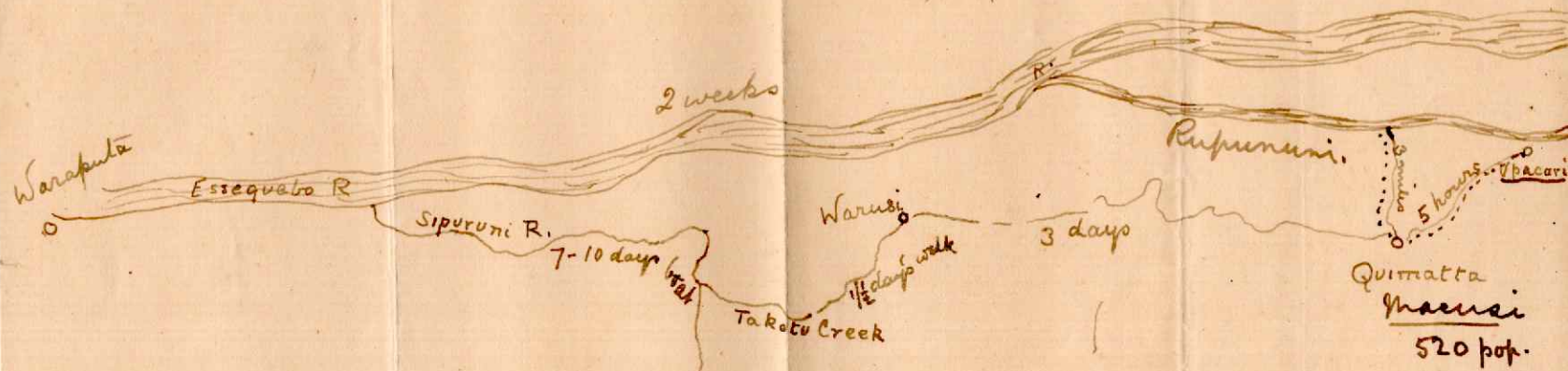
Start a mission at Uppycari and gradually extend our work as the opportunity arises. Uppycari is central and near Suimetta so the priest and catechist will have work enough for a long time yet.

I think instead of depending on the promises of the Indians

they ought to be made to pay regular fees from the outset.

For instance a fee of one hammock for a wedding, which is equal to \$5⁰⁰/₁₀₀ and if we have an average of one hundred a year that will equal \$500. Similar fees for burials and baptisms. The fee to go to the general fund and not to be pocketed by the missionary. I hope I have made what I mean clear.

I have the honour
to be your obedient servant
H. W. Dorset



I have always heard that the
Rupununi route was the
best -
W.H.

do not think we need fear
of the result, when we
will have five thousand
to deal with on the sacraments.
The things so kindly sent by
Mrs Swaby were greatly
appreciated. I shall be glad
to get a few numbers of The
Graphic or Illustrated
London News. Any pictures
will be thankfully received.
The people are looking forward
to your lordship's long
promised visit.

I am
Your obedient servant
F. W. B. Horsell

Waraputa
Dec. 28th 94

My Lord Bishop

I am glad to inform
your lordship, that we
have had a most enjoyable
Christmas. A number of
the Polar Indians turned
up at the last moment.
The Christmas offerings
amount to over \$14.
Considering our average
congregation is about fifty
I think the offertory speaks
well for these poor people.
Of fifty give so much, I

do not think we need fear
of the result, when we
will have five thousand
to deal with on the Sabbath.
The things so kindly sent by
Mrs Swaby were greatly
appreciated. I shall be glad
to get a few numbers of The
Graphic or Illustrated
London News. Any pictures
will be thankfully received.
The people are looking forward
to your Lordship's long
promised visit.

I am
Your obedient servant
F. W. B. Dobell

Pringle
Plans for the
Waraputa
Waraputa
Apokari

Quimatta

Nov. 2nd 1894

My Lord

I am sending you a few lines to let you know how I have sped with regard to the commission you laid on me in the Savannah Indians. Soon after my arrival at Waraputa I gave in a lay in an apparently hopeless condition from a kind of brain fever, until we reached the Savannah. (1) Quimatta is a fairly large village with a good many inhabitants, but the natural features of the place render it unsuitable for European residence, for

- i. It is 3 miles from the nearest water, there being none at the village even for washing in.
- ii. The Savannah all around is now semi-dry swamp which in the wet season is impassable to a very great extent - more or less miasmatic.
- iii. The only provision which, from what I can gather, will grow, is cassava.
- iv. Communication with Foon is all but impossible as the expense of keeping

a boat's crew out for 6 or 8 weeks would be prohibitive.

At Quimatta we found Quetch, Mr. Connell, & Lennox & other members of the Gloriana party who arrived at the close of the wet season & suffered terribly from the mosquitoes. Soon after we arrived I found work to do as one after another fell ill with severely painful diarrhoea.

Donet was the worst of all, & his fever ran fairly high. I came to the conclusion that either the swamp malaria or the water fetched from the river was responsible for this.

(2) After leaving Quimatta a toilsome 3 day's march through the mountains & swamps brought us to Warrisi a large & very beautiful mountain village lying north of Quimatta. Here it seemed to me was an excellent site for a Mission station. There is a cold & pure rushing mountain stream - provisions of all the ordinary West Indian character grow in plenty & the people also (& there are a greater number than at Quimatta) seem very big, strong, & healthy.

The people (as all over the Savannah) are wonderfully eager to have a teacher, but although I told them I would do my ^{best} I would promise nothing.

Warrisi is approachable in two ways e.g. -

i. By way of Quimatta which involves a toilsome journey of 3 weeks duration on a river bristling with falls & afterwards a 3 days march on a very bad road. Or

ii. By way of the Siparunai & Takota which takes 7-10 days of river work with only 4 falls & afterwards $1\frac{1}{2}$ days tramp over a much better road than that from Quimatta. These distances are all made out from Warrisi.

3. Five hours South of Quimatta is another settlement desirous of becoming a Mission. This place - Upacari - is on the Rupunuma river, there is plenty of provision, & the place seems healthy. The Quimatta people seem willing to migrate to Upacari in the event of a teacher being placed there & in fact it appears that the Savannah Indians will always gather where the Church has quarters. Villages are scattered all over the Savannah & the people crowd from them to whatever a service is being held or anything being taught.

With regard to Warrisi I think it would be a pity to abandon that Mission on which there are living about 52 Indians.

There are of course the buildings & which are Mission property & the whole place, if abandoned, would stand full in public view - (for everyone knows Warrisi Mission) - as a failure for which some one was to blame. It seems (from what I can gather) to be chiefly unhealthy in the dry season - the wet season being fairly tolerable. I suggest therefore this course

following for your Lordship's consideration
which appears to me to be promise well.
Thus, at Waraputa there is far too much
to reflect but not enough to furnish full
occupation. The Catechist has nothing
really to do, so I propose to settle him
where he is most anxious to go - at Waru.

So far, Warusi & Waraputa would be
amissions without extra expense.

If possible, I would settle a Catechist
at Upacari on the other side of Quinalt
but that is entirely a financial matter.

Waraputa is unhealthy in the dry
season & the Savannas uninhabitable
in the wet season. The working of the
district would then be -

i At the onset of the dry weather
the Priest living at Waraputa would leave
for Warusi via Sipivini & Takata rivers
At Warusi, during half the dry weather
season, he would be engaged in examining,
baptizing & marrying & of course doing in
general the work of a Priest on a missionary
visit.

ii Leaving Warusi he would tramp to
Upacari & do all that was necessary
there. At the onset of the wet weather
the Upacari people would run the
Priest down to Waraputa there to remain
until the next fine weather. The
missions thus worked would I fancy
in the future rank amongst the most
useful in the colony as certainly they
would be the most extensive.

It is of course impossible to foresee everything
to provide for every contingency which may arise
in the formation of new missions in our untrodden
country. The success or failure of the Missions
will largely depend upon the Indians themselves.
As the Missions must support themselves the
Indians must, as labourers be volunteers.

They are very eager at present & willingly
promise to work & do their best to help in every way.
But I should not feel inclined to trust to
their keeping their promises after the novelty
of the thing has worn off without testing their
constancy first. In the event of the failure of the
Indians to maintain their present eager &
willing position, the Missions if established as
they must be - on the strength of their undertak-
- must come to an untimely end. In my
judgment the possibilities are great, but
there are some dangers which may be avoided
by beginning the work in a small way
leaving the results to develop themselves.
I have, therefore, laid before the people
my plan plainly, telling them that in the
event of its coming into action, it would
depend entirely upon themselves whether it
would be established or not - a trial only being
given them of their sincerity. I have warned
them that, should they become lazy both
teachers & Priest might be withdrawn at any
moment. I suggest that a set of rules
embodying the conditions on which the
Missions are founded (i.e. the rules &
obligations which refer to the people),

in their own language, & posted up in the house of the Captain of each village. These rules would soon become household words.

I enclose an outline of the plan which I suggest for your Lordship's consideration but I should greatly like to see you & go fully into the matter *viva voce*. I have business in Town which I must attend to personally & which will occupy me 4 or 5 days & then if your Lordship wishes it, I would take the matter over with you & tell you more definitely than I could write just what I have found out. Quelch got down somewhere about the middle of January & I shall be obliged to go down with him as I cannot stand the expense of a boat for myself. As I do not know exactly when he will go, I should be grateful if you would kindly write to me with leave to come down when I can find a chance.

There is just one more point. I am afraid that there is little chance of Mr. Donist & myself coming to an agreement on all points connected with this Mission question, he is I fancy rather unstable, so I have asked him to do as I have done & privately lay before your Lordship any plans he may have.

It would be well, I think to take Archdeacon Heard into consultation as he knows more about the Indians than any man in the colony & is also well acquainted with a great part of this district. The Poraima party, although the matter is of no concern to them,

& concurs with any views, which I really think are feasible enough in their execution. Mr. Donist inclines strongly to the Saaguita & Sipuruni route as opposed to the Sipuruni & Takutu, but of course whether is the better is a matter which future experience will decide, it concerns no one but him who has to travel by it, & I think it may safely be left to the Missionary himself to choose the easiest route. I find my companion a very good hearted man, but I fear he has lived alone far too long. The life of him who remains in charge of this district must necessarily be a solitary one, as there is, I understand, no fund for the maintenance of two Priests & I do not think two would be necessary at present although there is work enough for a dozen. In conclusion I can only assure your Lordship that I will willingly sink my own opinion & fall in with any other plan that may seem better. Should your Lordship have other views in Mr. Donist's interest, I am quite willing to inaugurate this work & carry it on until your Lordship can make other arrangements. But as I said before these things can be discussed far more satisfactorily personally than by letter. With kind regards -

I am, my Lord

Yours sincerely

Frank. D. Pringle

I enclose a rough plan of the country, made out as well as I can do it without a compass.

15.2.9
Gold diggers

Report on the Potaro Mission

To the Right Rev

The Bishop of Sierra Leone D.D.

My Lord Bishop

I have much pleasure in sending
in the following report of Mission
work for the year 1894.

The work for the year has been of slow
but sure growth.

The spiritual development of the
Christians, is clearly seen by the
frequent attendance at Divine worship,
reverent behaviour during service, desire
to learn the holy scriptures and the
Church's form of worship.

The drinking feasts, are of less frequent
occurrences and morality is of a higher
standard, than could have been antici-
pated a year ago.

The ready response to the call of the Mission
for Church workers, is a mark of the
earnestness of the people
Mission premises -

The women and children, keep the
Mission grounds clean.

The men look after the buildings.

Bringing wood and leaves for repairs
when necessary, free of charge.

The Parsonage, has been entirely floored
and the roof thoroughly repaired.

Two rooms have been made, and many

a new roof and floor has been put on the Schoolmaster's house.

The Church has been refloored, and extended fourteen feet at the west end. A prayer desk and small organ (gift of Ourmaie goldiggers) now adds beauty to the interior of the Church.

A complete set of altar linen and an altar cloth have been presented to the Mission by friends in Georgetown. The roof of the Church has also been repaired.

A large logie for the accomodation of strangers, visiting the Mission, has been erected.

A wind long felt has at last been supplied viz a large Mexican cane mill for purpose of crushing sugar cane, has been erected during the year.

A store room also has been put up. The Indians following the example of the Missionary, have put up six new houses for themselves.

Boats -

The two old mission boats have been sold, and through the kindness of the Bishop, two new ones have been supplied. Two tarpaulines have been given by the Bishop.

Statistics

Baptisms	-	total 24
Marriages	"	6
Burials	"	12

Communicants	=	12
Celebrations	=	74
Communion Made	=	31
Services	=	760
Receipts	\$168. ⁹ / ₆₆	
Expenditure	186. ⁴ / ₄₂	

Gold diggers - Monthly services have been held at Ouraï during the year. Also at Desperance and Gravesande Placers. In the Potaro the services have been suspended temporarily on account of the illness of the missionary, and the great difficulty and expense, in getting to and from the Placers. The missionary hopes to start the services again when a Catechist is at the mission. At present the mission can never be left with any degree of safety, owing to the frequent robberies committed on the mission within the last year by the gold diggers.

Services have been performed by missionary at Tumaturuari, for Indians and miners during the suspension of services at the Potaro Syndicate.

The number of Indians have increased during the year, but the mission has had more fever, the itch sickness and bronchitis, than the previous year. The services of a medical man for two months, helped the missionary much in keeping under the fever.

But Alas! the doctor himself fell a victim to the fever.

The number of Indians visiting the Mission, and receiving religious instruction, has been exceedingly large. The gold diggers have attended Divine Service frequently at Mission Station, and from time to time the Missionary held service for them on the banks of the river.

While there has been much to dishearten one, on the other hand there is much to be thankful for.

The want of a Calistuiat is a pressing one, if substantial work is to be done.

I have the honour to be
Your Lordships
Obedient Servant
J. W. B. Dorr

Coaraputah

Feb 15th 1894 A.D.